

# THE EDMONTON CHURCHMAN

Kilshaw Miss M  
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**Diocese of Edmonton**

Volume II, No. 9

EDMONTON, ALBERTA

OCTOBER, 1946



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## The Bishop's Page

My dear People,

Your representatives at General Synod have returned and are ready to report as opportunity presents. From time to time during the winter reports will appear in the EDMONTON CHURCHMAN. I am taking this first opportunity to share a few of my own impressions.

It was a happy Synod. The presence of the Archbishop of Canterbury greatly helped to make it so. Anglicans may justly be proud of him. In his person the best traditions of our communion find a noble and altogether satisfying expression. He is just what an Archbishop of Canterbury should be. We all felt at home with him immediately and quite obviously he felt at home with us. It was simply a happy family reunion with the head of the family present. But he was "the head" of the family only in the sense that all members of the family were deeply in his heart—our interests were his interests, our problems his problems. In him our branch of the Anglican communion was united to the Mother Church and to the other branches scattered throughout the world. We felt that what we said and what we did would be of far greater than purely Canadian interest and significance. It is pertinent to observe in this connection that when the Bishops issued their statement on the proposals of the Committee on the Reunion of Christendom one of the paragraphs reads as follows—"Before General Synod meets again there will be held a meeting of the Lambeth Conference at which will gather over 300 Bishops from all parts of the world and that will afford an opportunity of discovering the mind of the whole Anglican Communion on this question." We felt that it would be small gain to the cause of reunion if in Canada we took some action which while solving some purely local problem might endanger the world-wide fellowship which we so richly enjoy.

In his personal relationships, the Archbishop showed a profound understanding of his high office. He greeted (as at the reception given by the Lieutenant Governor of Manitoba), hundreds of people, including all the members of General Synod and many more, without a trace of formality, perfunctoriness or condescension. It was a personal greeting unique in my own experience. Such an acid test of a man's spirit and intentions, passed successfully, guarantees his right to be the chief pastor of our communion.

It was a happy Synod too because our Primate who had thought of retirement was persuaded to continue in office for another three years. When his decision was made known it was received with profound relief and a deep sense of gratitude. Synod

provided for a secretary who will be able to carry some of the heavy burden which belongs to his high office.

Another factor which helped to make this General Synod a happy one was the success of the A.A.A. on all fronts. A justifiable sense of accomplishment, of a job well done pervaded the meetings. It helped considerably the spirit with which Synod approached both the unfinished tasks as well as the new work to which we are persistently called. Confidence in our ability to do our proper work has been restored. A readiness to adventure in the cause of Christ is a mark of a true church.

The importance of Synod lies as much in what it decides not to do as in its positive decision. We have decided, for the time being at least, not to permit our clergy to remarry divorced persons. The debate upon this subject was of a high order and revealed a keen awareness of the issues involved. Any other decision than the one which was reached would have divided our people into two more or less equal camps. It was evident that the time was not ripe for a change in the present rule. There is, however, widespread sympathy with the innocent who may suffer from the application of the rule. It should, nevertheless, be pointed out that while they are deprived of the privilege of re-marriage in and by the Church they are not deprived of grace of the sacrament of Holy Communion.

Perhaps the greatest popular interest was aroused by the report of a Committee on the Re-union of Christendom. In this connection I refer you, for the time being, to the statement issued by the Bishops which is printed in full in this issue. A further statement may be expected later and there will be ample opportunity for our people to study the matter before the question is raised again at the next meeting of General Synod.

Meanwhile, we have a great deal of work to do. The A.A.A. is calling us all to a re-dedication of ourselves as well as our substance. The Mission which begins on October 27th in the Cathedral is our specific response. In and through that Mission we expect to discover afresh the will of God and by His good hand upon us to win a wholehearted response to His cause.

Yours faithfully,

*Walter Schulman*



# The Edmonton Churchman

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THE RIGHT REVEREND W. F. BARFOOT  
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Vol. 2



No. 9

## Editorial

### The Re-marriage of Divorced Persons

The Prayer Book of our Church provides that no clergyman of the Church of England in Canada shall solemnize a marriage between persons either of whom have been divorced from one who is living at the time. Nevertheless, there are occasions when such divorced persons would like to have the Church's blessing on such a re-marriage, and though we may feel they are deserving of our consideration, the laws of the Church compel us to refuse. It was the conflict between these two facts that led the General Synod in 1943 to appoint a commission to study the matter and bring in a report. However, when the Commission reported at this past General Synod, they were unable to make any definite recommendations, owing to the division of opinion among the members of the Commission. However, one member of the Commission agreed to promote discussion of the matter by bringing in a draft of a new Canon, the purpose of which was to provide for the re-marriage of the innocent party to a divorce action, under proper safeguards, and at the discretion of the Bishop of the Diocese. The discussion that followed was long and detailed, but it is worth thinking about.

It was agreed by all the delegates that we must be true to the teaching of our Lord. When we come to examine the record of what He said on the matter, we find conflicting evidence. In Matthew our Lord is quoted as saying "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.) However, Mark's quotation of the same matter omits the exceptive clause "except it be for fornication." (Mark 10:11.) Biblical scholars are in the main inclined to regard Mark's version as closer to the original words of our Lord, in which case the re-marriage of divorced persons while the other party is still alive, is absolutely prohibited. However, there are still scholars who believe for various reasons that Matthew's version is nearer to what Jesus really said. As long as we are so in doubt about our Lord's actual words we cannot make any conclusive statement. All we can do is to see whether some clue cannot be found in the general spirit of our Lord's teaching elsewhere.

Some of the delegates felt that when we examine our Lord's teaching elsewhere, we must conclude that the marriage tie is indissoluble. "What God hath joined together, let not man put asunder": "They twain shall be one flesh." From this it would appear that our Lord's view is that those united in matrimony are joined by a bond which is as indissoluble as that which binds a man to his own kindred. In fact, this viewpoint is implied by our Marriage Service. Any new regulation such as that proposed would require of us that we should provide a form of marriage not quite so absolute. And certainly, our present Service would be a little unsuited to the re-marriage of divorced persons. While passing, we might note that the unsuitability of our Marriage Service is not necessarily an argument against the proposal. It could just as easily be argued that the Service needs to be changed.

This question of indissolubility of marriage was in large measure the point about which the discussion in the General Synod revolved. Those who opposed the theory stated that indissolubility was not the universal tradition of the Church, and concluded therefrom that the Church from the beginning felt that they could not be certain of the will of our Lord in this matter. If this be so, then how can we today feel justified in withholding the Marriage Service from those who come to us sincerely desiring our blessing?

Further, in opposing the theory that marriages cannot be dissolved, it was stated that if marriage is indissoluble then those divorcees who are now re-married in the eyes of the law are not really married. If that be so, then how can we admit them to the Holy Communion? And yet, we do admit them. Should we not try to get our theory and actual practice more in line? Against this it may be said that if we were to permit re-marriage of divorced persons we should thus be countenancing divorce; it would look as though we recognized that



it didn't matter so much after all. And yet, in reply to this it may be said we are already countenancing it by admitting such persons to Holy Communion. We are really saying, "If you marry you are doing something wrong; so we cannot perform the ceremony; but if you go to the Church next door and get married you may come to Holy Communion."

Again, those who oppose the permission for re-marriage drew attention to the large number of divorces that are recorded today. Certainly we do not want to do anything to encourage the drift still further. Of course, it may be said that divorce is as it is today in spite of the Church's position, and it doesn't seem as though our holding on to our present stand is stopping divorce. Yet, it may be that if the Church were to give some recognition to divorce by the proposed legislation, then some who now hesitate to consider divorce, might feel encouraged to do so.

Another significant matter was brought into the discussion. The proposed new Canon is intended to permit only the re-marriage of the "innocent" party. But how can we determine absolutely who is the innocent party. At present, adultery is the only ground on which divorce can be obtained. It may be, however, that there are causes behind adultery for which the so-called innocent party is responsible. Both husbands and wives have been driven to it by the conduct and attitude of their partners. This does not excuse the adultery, but it suggests that not only the adulterer is guilty of sin. In many cases there is really no innocent party. Of course, the proposed Canon would put the onus of determining the innocent party, if any, in the hands of the Bishop. Is this not too great a burden? Would the Bishops be willing to accept the responsibility? In passing we might note that at present we put that burden on the clergy of other Churches, to whom those whom we refuse usually turn. You may say they are no more competent to judge than we. Nevertheless, it looks suspiciously like "passing the buck." Of course it is easy for us as our Church law now stands. All we have to do, when such divorcees come to us is to point to the Prayer Book and say, "I can't do it." We don't have to make up our minds about it. But is the easy way always the right way? Is the easy way merely a way of shifting the responsibility?

One other point was brought up in the conversations. To permit the re-marriage of divorced persons might suggest that divorce is an adequate answer or remedy for unfaithfulness. We say to one party, "Certainly I will marry you; you have been sinned against greatly." Whereas we ought to be saying, "Were you right to secure a divorce in the first place?" What is our Christian duty when we are faced with unfaithfulness on the part of the one to whom we are married? Is it not forgiveness, even to seventy times seven? Is there any other way by which we may reclaim, not necessarily the love, but the soul of the sinner? Yet, it is conceivable that there are those who will not be moved by our forgiveness. Are there not times when divorce is the only answer to a broken home? There,

of course, is the great question. It is worth noting here that a majority of the House of Bishops agreed that there are causes for divorce.

From what you have read you will see now that there is no conclusive answer given to the question. It must not be supposed that the matter was merely shelved for another three years until the next General Synod, in order that the matter may die a natural death. The Synod was vitally aware of two things: Marriage must be safeguarded as an institution or a sacrament which we can barely think of as anything but indissoluble. And there are problems which arise in the practical sphere of things as they are, in which people are divorced no matter what we may say as a Church. If we hold that marriage is indissoluble then what can we do with the immediate issues? Whereas if we make charitable allowances in order to deal with present issues, what becomes of the ideal of marriage? We were aware of these two things; but we were not convinced that the proposal put forward was an adequate answer to our dilemma. Hence the matter was referred back to the Commission for further study, with the expectation that we might reach some more definite conclusion as time goes on.

It was a fine thing to have this matter brought out into the open and discussed as it was, with great vigour, and yet with an amazing charity for each other's point of view. It will do us all good to think about it, and to follow the recommendation that was evident in the minds of all of us: that we must vigorously strive to eliminate the causes, social, economic, and moral, that lie behind divorce; and strive by our own example to promote that ideal which lies in the mind of God, "that they twain shall be one flesh."

E.S.O.



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## DIOCESAN NEWS



### Mission to be Held at All Saints', Oct. 28-Nov. 3rd

The Rev. Roland F. Palmer, S.S.J.E., has been invited by the Bishop to conduct a Mission at All Saints' Cathedral from October 28th to November 3rd. Every congregation is asked to participate in this mission, and it is hoped the Cathedral will be full each evening for the Mission Service which will commence at 8 p.m. The Rev. R. F. Palmer is an experienced Missioner who can speak in simple language of the great truths of our Christian faith.

Arrangements are being made for the children to have a Mission after school each day, and further announcement will be made.

### St. Thomas' Church, Wainwright

The Reverend Canon F. E. Smith at present the Rector of Peace River and Secretary-Treasurer of the Diocese of Athabasca has accepted the parish of Wainwright. The date of his arrival has not yet been fixed pending an agreement with the Bishop of Athabasca for his release. In the meantime, the Reverend Canon Crane-Williams who is living in Edmonton this winter has agreed to be responsible for the services at Wainwright. It may be several months before the bishop can release Canon Smith so that the presence of Canon Crane-Williams in the diocese during the interregnum is a matter for thankfulness.

### Miss Barbara Onions and Drayton Valley

We again say farewell and thank you to Miss Onions who has served with her accustomed devotion and skill at Drayton Valley for the past year. Miss Onions came for a few months but has remained for a year. The Bishop has asked the Reverend R. F. Palmer to try to provide a ministry for Drayton Valley on a temporary basis in order that we may discover after a year of experience how best to carry on the permanent work in the scattered area of the Mission. It is hoped that such an arrangement may be possible before winter sets in because the present shortage of clergy will otherwise make impossible any regular ministry in the Mission.

### The Diocesan Boys' Camp

The Diocesan Boys' Camp, the last of the series sponsored this year by the D.B.R.E. was held from August 13th to 23rd and witnessed an increased attendance over last year.

As usual, the camp was registered with the Provincial Headquarters of the Boy Scouts Association and was operated on scout lines, with the Revd. F. A. Peake as Director, assisted by the Revd. W. W. Buxton, and Messrs. E. S. Cooper, R. T. Clennett, and J. A. McCready.

Camp activities were wide and varied and included hiking, boating, swimming, softball as well as the more formal instruction in badge work, signalling, first aid, and so forth.

The devotional life of the camp centred about the Chapel and each day began with a Celebration of Holy Communion at 7.30 a.m. at which the staff and several of the boys were usually present. Later in the morning there was a period of religious instruction conducted either by Mr. Peake or Mr. Clennett. On the Sunday it was a great privilege to receive the Lord Bishop in camp who preached the sermon at Evensong.

Sixteen boys completed their Tenderfoot tests and were invested as members of the Scout brotherhood, ten completed Second Class tests, and one Patrol Leader, Clarence Truckey, of Onoway, was awarded his First Class Badge. Five others passed the Swimmer Badge. Our sincere gratitude is extended to Mr. McCready, who proved himself a capable swimming and life-saving instructor, and who gave his services ungrudgingly to the camp.

### Visit of Miss Whitton

Miss Whitton has come and gone. All who were privileged to hear her have been moved to a new sense of responsibility and a deeper understanding of what requires to be done if the Church is to seize the opportunities which are at hand. From her visit, there will result a definite programme of work for those who are willing to undertake it. Some have already enlisted for this work and they will soon win others. All that you are now asked to do is to await the call and to be ready to respond when it is made.

### Statement on Re-union by the Bishops

The Upper House of General Synod records its gratitude to the Committee on the Reunion of Christendom for the report presented and notes with satisfaction the progress which has been made in the conversations with the United Church but regrets that no report is yet possible concerning conversations with other communions. It is their earnest hope that these conversations will continue and that others will be initiated.

In the report before the house the Committee submits to the governing bodies of both communions for study a scheme for providing a mutually acceptable ministry. It is the result of several conversations in which the difficulties and advantages were discussed frankly with mutual understanding. This house is of the opinion that the plan is well worthy of study and recommends its acceptance as such. It is however to be observed that the question of corporate church union is not now before either communion. Early in the conversation the question of union was canvassed but it was agreed that it was premature.

Before General Synod meets again there will be held a meeting of the Lambeth Conference at which will gather over 300 Bishops from all parts of the world and that will afford an opportunity of discovering the mind of the whole Anglican Communion on this question.

The importance of the report demands careful examination in the course of which changes and amendments will no doubt be made. This examination should be carried out with the aid of scholars whose work may be made available to every member of the Church for study. For no plan could be accepted or action taken until general approval had been won for it throughout the Church.

We are much moved by the evident spirit of good-will which has characterized the conversations and we pray that this same spirit will be spread abroad throughout both our communions in all our future study and work together.

**Remember the Red Side of Your Envelope**

**Apportionment-3rd Quarter-Is Due**

## General Synod A.A.A. Report Financial

As at August 31st, 1946

Total objective (Dominion) --- \$4,300,000  
Total cash and pledges reported 4,035,521  
of which \$1,981,803 is in cash or bonds.  
Fourteen dioceses have exceeded their objectives:

Algoma	May 23	108%
Calgary	May 25	136%
Ontario	May 25	107%
Brandon	June 12	119%
Niagara	June 13	108%
Edmonton	June 14	110%
Saskatoon	June 14	126%
Kootenay	June 20	100%
Nova Scotia	June 20	115%
Montreal	June 25	104%
Quebec	June 25	117%
B.C.	Aug. 16	100%
Rupert's Land	Aug. 19	112%
Fredericton	Aug. 26	102%

Thirteen dioceses have not yet done so. Some parishes were late in starting the campaign and some have found the going slow.

The sum of cash and pledges reported include several large amounts above diocesan objectives, three-quarters of which do not belong to the central fund but will ultimately go back to dioceses under the 75% provision.

An estimated \$600,000 of new subscriptions beyond those reported on August 31st will be necessary to ensure complete success.

The 20% promised under Diocesan Local Needs has already been returned to dioceses which have remitted cash. Edmonton, having remitted \$40,000, has received back \$8,000 which is now being used in the Church Building Loan Fund.

The General Synod expressed sincere gratitude to all those whose support has brought the Church thus far in its great effort. At the same time, the warning was sounded that final success would depend upon the continued interest and care in the matter of deferred pledges, and also presenting the Appeal to any who were not approached during the May canvass.

The Church is grateful that by the generous gifts of her people, she may now face with confidence the urgent tasks which have so long troubled her conscience and weakened her witness.

Moving heaven and earth to have our own way makes hell out of earth.

## Children's Day Changed to October 27th

In order to allow Father Palmer to address our children the Bishop has decided to hold the annual rally on October 27th at 3 p.m. in the Cathedral. If possible this service will be broadcast over station CKUA.

On September 30th at 8 p.m. in St. Peter's parish hall, Dr. Priest will address the D.B.R.E., teachers, and leaders of youth groups. All teachers are urged to attend this meeting as it will take the place of the regular meeting of their association which should be on Oct. 1st.

In the Synod Office there is a collection of Sunday School material in good condition, which is at the disposal of any school in need of it. It would help new schools in getting started.

## The Cathedral Building Fund

The Anglican Advance Appeal has, quite naturally, slowed up subscriptions to the Building Fund, but it has been encouraging to note that in spite of this more than \$5,000 has been subscribed to the Fund since January 1st, 1946.

The present standing of the Fund is now \$15,465, and it is our hope that by the end of this year we may reach \$20,000. Many people have promised us their support, and we would be grateful if we could get them to help us towards this objective.

Democracy needs a heart—your heart. And legs—your legs.

\* \* \*

Some people feel that if they lost their dignity they wouldn't have much of anything left—and they wouldn't.

\* \* \*

We "muddled through" the war of arms, but if we muddle in the war of ideas, we're through.



## Broadcasting

SERVICES AT 11 A.M.

October 6—All Saints'.....CJCA

13—St. Faith's.....CFRN

20—Holy Trinity.....CJCA

November 3—Christ Church....CJCA

## Health Week, February 2-8, 1947

The Health Week programme of February, 1946, promoted by the Health League of Canada was remarkably successful, owing to the fine co-operation of the nine provincial Departments of Education and of Health, the schools, churches, Home and School Associations, Women's Institutes, Service Clubs and other groups, press, radio and film.

Naturally the Health League of Canada is planning a more comprehensive Health Week campaign for February 2-8, 1947. It is hoped that all organizations interested in any way in the improvement of personal and public health will join in this movement. Health is so fundamental for individuals and communities that it is good citizenship to do anything to promote better health. A Canada with "optimum" health would lead the world in this great national asset.

The Health League of Canada earnestly requests the co-operation of the clergy, especially in making known and supporting this Health Week Campaign.

Informational leaflets will be sent to all the clergy in ample time to assist them in the preparation of any sermons or addresses for the opening day, Sunday, February 2, 1947. Should such literature not arrive in due time kindly write the Health League of Canada, 111 Avenue Road, Toronto, Canada, and it will be sent at once.

Fighting with each other causes trouble. Fighting for each other solves it.

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# Our Sister Church in Japan

Excerpts from the report of the Anglican Commission in Japan.

The Rev. H. G. Watts, Field Secretary of M.S.C.C. who went to Japan as one of a four member commission representing the Anglican Communion in England, United States and Canada has recently returned and reports that there is a marvellous opportunity for the Christian Church in Japan today. Confirming this report, while in conversation with members of the commission, General MacArthur "insisted upon the greatness of the opportunity that lies before us Christians today."

In Japan the Christians now number only about one-half of one per cent. of population.

The members of the Commission, the Right Rev. S. Heaslett, D.D., formerly Bishop in South Tokyo and Presiding Bishop and the Right Rev. J. C. Mann, formerly Bishop in Kyushu, from England; the Right Rev. C. S. Reinsnyder, D.D., formerly Bishop of Kita Kwanto from U.S.A., and the Rev. H. G. Watts, B.A., D.D., formerly missionary in Niigata, representing Canada, between them visited eight of the ten dioceses and met with groups of the workers. The reception by people generally was "friendly and helpful" and by the Christian Church "warm and affectionate." "As we have talked together," the report states, "it has been difficult to remember that, less than a year ago, we were divided in a political sense. There are mutual enquiries about the welfare of families on both sides of the struggle, mutual sympathy about the pitiful ravages of war, mutual resolves in facing the future with its problem of establishing real peace. In our talking together we have enjoyed a liberty and candour that we did not know in the past."

About one-third of the Church buildings of the Anglican Communion were destroyed by bombs which actually means more than half the strength, as many of those burned were large city church buildings. The devastation is frightful—vast numbers of people have nowhere to lay their head nor have they initiative in the work of restoration. They are numbered as a result of their suffering. The population is increased by reason of

the large numbers of Japanese returned to their homeland, but the food supply is less, as all imports are lacking. Vegetable gardens are everywhere, but the food even if divided equally is inadequate. Over the whole picture is the lassitude which comes from undernourishment. Periodically the army of occupation must distribute food to keep away the spectre of starvation.

"There have been open confessions of guilt as in the declaration adopted at a Christian rally on Whitsunday which begins thus:

"We, the people of Japan, feel deeply responsible for this great war just ended. Especially we who profess the Gospel of Peace do hereby express our profound reflection, confession and repentance. We believe, however, our Heavenly Father of infinite love and forgiveness will grant us sufficient grace to find a new way of life and the renewal of faith.

If the sense of guilt is not, perhaps, as widespread as some might have hoped, it is explained by the tendency to fasten the whole responsibility upon the shoulders of those who led the country into its tragic disaster—tendency that is inevitably strengthened by the reports that emanate from the War Tribunal."

The report of the Commission shows that about one-third of the bishops, pastors and congregations of the Anglican Communion joined the United Protestant Church or expressed their willingness to do so, under government pressure. The other two-thirds remained in the Nippon Sei Ko Kwai which as a denomination was later officially dissolved. Following the end of the war the House of Bishops proceeded to resuscitate the constitution and canons of the church, and later a special General Synod was summoned which re-established its various organs. A pastoral letter was issued encouraging the return of those who had joined the amalgamation and in response a small number of clergy and laity were restored. "We are assured," states the report, "that we can return to the churches that sent us with the good news that this coming autumn will see Nippon Sei Ko Kwai reunited in large measure."

While the Japanese Church has no intention of reversing her decision to be completely self-governing and self-supporting, in view of the abnormal inflation and for the sake of rehabilitating the Church, they appeal to their sister churches in England, America and Canada to renew the friendly relations unhappily interrupted by war and to help them both spiritually and materially.

A definite invitation to return has been extended by the House of Bishops to missionaries who have served in Japan. Later new missionaries will be welcomed—men and women for specific tasks, especially women to help with the development of women's work and the re-establishment of women workers. Missionaries will go out "as a venture of faith, prepared to live in narrow quarters on a simple diet, and to travel in overcrowded trains and street cars. For years to come life shared with Japanese friends cannot possibly be other than austere."

"It has often been said," reads the report, "that the Church in the West lost a golden opportunity in the past for witnessing to the Faith in this country. Be that as it may, there can be no question that . . . God has now given us a new opportunity which we dare not neglect. May God Himself give us wisdom in buying up this opportunity that we may strengthen the hands of our brethren in Japan as they labour for peace in the name of Christ."

The full report of the Commission will by this date have been presented at General Synod and Action taken.

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# The Next Milestone

THE VERY REV. A. M. TRENDALL, D.D.

We have struck our tents and are on the march.

This much we can say with thankfulness as we look back over the recent months of the Anglican Advance Movement.

Our first milestone was passed when we recalled our people to a re-dedication to the service and worship of God. To a great many people Lent and Easter this year meant more than it had meant for years past, more perhaps than it had ever meant. To all of us there came the thrill of feeling that we were on the march.

Our second milestone was achieved when we faced a financial challenge, and met that challenge successfully. Our money was needed to expand the work of the Church in Canada and elsewhere.

We were called upon to make it possible for the Gospel of Christ to be preached to others as well as to ourselves, and because we caught the vision of this need we responded, and by our cash and pledges we have made this second mile of the Advance possible.

But of course all this is only just the beginning. We are on the road, but we have a long way to go before we reach our destination. For the end of the road is a better world for all men: the City of God is you like, or the Kingdom of God on earth as it is in Heaven.

As a matter of fact we must progress in this direction for it is our only hope, and it is the only hope we can offer today to modern society. As the Archbishop of Canterbury said to us at General Synod, "Our modern world is being governed by Fear, Pride, and Greed." These forces are dominating the Peace Conference and are keeping nations apart. They are dominating our economic relations and are keeping Capital and Labour apart, and they are found so often even in our homes and are driving husbands and wives apart.

And these three forces of Fear, Pride, and Greed all stem from the worship of self. They have already driven half the human race to accept dictatorship in one form or another and they may well drive us all into that camp unless we meet and defeat them.

There is only one antidote. That is to turn from the worship of self to the worship of God. That is what the Anglican

Advance Movement is about. To encourage us all to worship God rather than ourselves, and to build the future on His foundations and not on our own.

In his charge to the General Synod our own Primate said these words, "It is incumbent on us all to call people back to the solemn duty of public worship in the Church. We cannot get on without it. It is a duty of members of the Anglican Church to be in their place of worship on the Lord's Day."

Such conduct is not merely an act. It is much more even than the greater factor of public witness. For in true worship we find the purpose and the strength to continue our march to the Kingdom of God.

And so the Anglican Advance Movement has only just begun. We shall need more resolve than ever, we shall need more helpers than ever, but our goal is worth all our effort for with the grace of God it is nothing less than a New World Order a Kingdom ruled not by Fear but by Love, not by Pride but by humble service, not by Greed but by the giving of ourselves, our souls and bodies to the cause of Christ and our fellow men.

Our next milestone in this Diocese is the Mission which will be held from Sunday, October 27th to Sunday, November 3rd. Our missionary will be the Rev. R. F. Palmer, S.S.J.E., whose spiritual qualities for this work are held in the highest esteem throughout the Canadian Church. Let us pray for him and for ourselves, that by God's grace he may help us forward greatly towards our goal.

But we are called upon not only to pray for the Mission but to give it our best support. Every night of the week the Cathedral should be full to overflowing and it will be IF YOU DO YOUR DUTY. The Power of God will be there and God calls you to come and receive that power for your own life so that you in turn may give it away to others. Every Churchman in this city should try and be a part of that Mission by attending as often as is possible.

This mission is not a stunt, God forbid, It is a challenge to you to equip yourself with the power which comes from God so that you can do your share in changing this world and enthroning Christ as King of His Kingdom.

And if you see only a shadow of this great reality you will not let Him down.

## What Each of Us Does

"Labels such as State, industry, nationalization in themselves mean little," said Herbert Morrison in a recent talk. "Whether these things work, whether they give us what we all so firmly desire, all depends on the sum of what each of us does."

On every hand statesmen, and the ordinary man, are seeing that new administrations, new systems and new deals can do little good unless there is some new attitude or effort on the part of individual people. With such growing recognition of our real and basic need, it is surprising that there is still so much effort spent on plans and systems and so little on attitude and spirit. That so much importance is publicly attached to "what each of us does" while privately we each do so little about it.

What can we do? A baker said, "I can begin with my own home, my own bakery and my own industry. I can try to make them models of what homes and bakeries and industry should be in a democracy. Free from blind selfishness on one hand and blind bitterness on the other. Free from personal dictatorship either at the business conference table or the family breakfast table. Free from fear of either my competitors or customers. Free to do what's right without reference to either pride or profits."

The butcher, the candlestick maker and everybody else are just as free. These are things each one of us can do. You do not have to be a baker to form this kind of leaven in the lump of present-day society.

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# Woman's Auxiliary



## Enlistment for Service

Miss Eva Scott of All Saints' Young Women has just been accepted for training at the Anglican Women's Training College, and will leave for Toronto on the evening of September 20th.

Miss Scott will be one of the 50 which the Dominion Board of the W.A. decided to train for Church Service as a Thank-offering for Peace.

Edmonton Diocesan W.A. Board will feel gratified to have a personal share in such a project and extend to Eva their grateful thanks for offering for Service.

Branches will link her name with those of their Prayer Partners at their devotional meetings.

## S.O.S.

The girls from the Blood School, Cardston (Anglican), and those from Coppermine and Aklavik receiving treatment at the Charles Camsell Hospital, are in need of handwork. Pieces of cotton or linen with thread for embroidery would be most appreciated. Any reader who could possibly respond to this request might send the articles to Mrs. F. A. Garton, 12311 Jasper Ave.

## "Kangra Interlude"

By the Rev. Geoffrey Guiton could be used as a substitute for the Study book, "India at the Threshold," by Educational secretaries. This costs 30 cents and can be obtained from Mrs. R. J. Horne, 11521 97th St.

## Meeting

On Friday evening, September 6th, in All Saints' Hall, 40 leaders met together. These included Presidents, Executive Officers and Leaders from the City branches. Among several features of our work under discussion, two deserve particular mention:

1. The placing of the "Living Message" in every member's home.

2. A concerted attempt during the months of September and October to enlist other church women in our work.

Concerning the first, the following recommendation, proposed by the President of All Saints' Senior Branch and the President of St. Faith's Young Women suggests some very definite procedure for 1947.

"Feeling that the time has come when the W.A. paper 'The Living Message' should be part of the equipment of every W.A. member, we propose that if necessary, the subscription be taken care of by branch funds."

Such information is inserted here so that presidents of out-of-town branches may discuss this matter with their members soon so that subscriptions for 1947 might be sent to Mrs. F. C. Young, 11249 127th St. by the 1st of December.

Concerning the second point discussed it was agreed that a president of a branch with a small committee could consult with the Rector to obtain the names of women who might be visited and invited to join the Woman's Auxiliary. This visitation is to start in September.

Suppose that we aim to increase the membership by 300—what would that mean to each branch? It would mean increasing by one-fourth of the present membership. Can it be done? We think so.

The First Board Meeting of the Fall Season will be held at St. Faith's on Friday, October 4th, beginning with Holy Communion at 10 o'clock.

During the afternoon we hope Miss Arva Stewart, the recently appointed Girls' Work Secretary, will be introduced to the meeting.

## St. Andrew's Day

Will all those branches who have not already done so please send the TIME of their Intercession to Mrs. Garton as early as possible.

## The Woman's Auxiliary In a Parish

By Mrs. J. E. Hollman

(Excerpts from the July "Living Message")

"At the outset I would like to show you to yourselves. Who are you? What do you do? How do you appear to others? In your parish you are known simply as the W.A.

Actually, and I speak from experience, you are a band of praying, learning, working and contributing women. You 'pray' because of the importance of the work and because you feel the need for guidance and for strength to carry on.

You 'study' and 'learn' so that you may pray more specifically for the work you are doing and, also, that you may be so filled with enthusiasm and eagerness to promote God's glory and to hasten His Kingdom, that you will inspire others to do the same.

You 'work' and 'share' your talents and your money because that is the natural outcome of your prayer and study.

You are members of an organization which has Branches in almost every part of the Dominion. The work you do, the help you give, the Missionaries you train and support all give an immense uplift to the work of our Church. I wanted to tell you this because I feel very often that you are not properly conscious of your own importance. When you think your parish is a very small spot on the map, remember it is the centre from which your particular work branches out and with God's blessing spreads to the uttermost parts of the earth.

Seeing that our work is so important, we, as W.A. members, should consider it our duty to make the work known and to enlist others to help.

Although the work is as 'near' to us as our parish, it is also world wide. The burden laid upon us by the General Synod of our Church and by our Diocesan Synod is heavy. The number of women in the W.A. is small compared with the number in the Church as a whole. 'Every woman' should share in this work, should help to shoulder the burden and also reap the reward of a task well done.

The activity of women during the war years has proved that there is no scarcity of women willing to work and take the responsibility when the call comes, if their sympathy is aroused and they are convinced that the job is vital.

Many women in your Church and mine do not know the many different sides there are to the W.A. programme. They think it is only a sewing circle and let it go at that.

Each member must become so enthusiastic that she will want to talk about the many parts of the W.A. programme and continually endeavor to enlist others in this part of the Church's Work."



# PILGRIMAGE

By REV. T. C. B. BOON, B.A.

The River Thames has been called liquid history. The same term might be applied with much justice to the great rivers of the Canadian west: the Mackenzie, the Saskatchewan and the old Red River of the North. But more particularly to the latter, for its muddy and often turbid waters have born explorer, trader and missionary in turn right into the heart of our western prairies. The earlier of these intruders into the solitude of our wide grasslands strenuously paddled in by canoe from the north, later ones came by the comparative ease of a stern-paddle-wheel boat from Fargo, N.D. Their age has passed, but their traces are still to be found by the pilgrim who cares to wander at leisure along the banks of the old Red River, particularly that thirty miles of it which lies between The Forks (where Assiniboine and Red meet) and Dynevor a little beyond the pleasant and brisk town of Selkirk. It is the treasured route of the Church of England in Canada, and this summer (though not for the first time by any means) we had the pleasure of retracing it.

We started from Fort Rouge, crossed the Assiniboine and skirted the site of the old Upper Fort of the old Hudson's Bay Company days, of which now only the north gateway remains, then proceeding north until we passed the city limits we came to Old Kildonan where still stands the oldest Presbyterian Church in the west. A plain, simple building of stone, now protected by stucco, it was originally a replica of the old Church of Kildonan, Scotland, beloved by the Selkirk settlers. It was built by voluntary labour and the walls, which are nearly three feet thick were erected by Duncan McCrae, who was chief mason in the building of both St. Andrew's Church and Lower Fort Garry. The grant of land upon which it stands was given by the Honourable Company to the congregation as compensation for the grant further up the river (which they thought they should have had) which had been acquired twenty-five years earlier by the Church of England. The simple interior of the old Church, the glare of the sun dimmed by some beautiful stained glass windows, had an austere beauty of its own. When Rev. John Black preached his first sermon in the Settlement on the morning of September 28th, 1851, three hundred people (Presby-

terians) left the Church of England Churches to support him, but there were no hard feelings and the happiest relationship has always existed. The old records show that Archbishop Matheson was baptized there by Mr. Black on 17th October, 1852—the only member of his family to be baptized by a Presbyterian and the only one to become an Anglican.

A few miles further north we came to St. Paul's, Middlechurch. A plain, well-kept frame building, it has a beautiful timber Lychgate at the entrance to the Churchyard. In the tiny Chancel are two curious high-backed chairs, and the diminutive vestry adjoining contains a notable collection of portraits of former Rectors, as well as a copy of a drawing of the former Church on the same site which was demolished about 1875. It was in this latter Church that Archbishop Matheson sang in the Choir as a small boy, when he was attending the school close by, kept by his uncle, Rev. S. Pritchard; at that time the music was supplied by a barrel-organ and presumably hymn-singing was limited by the number of tunes available.

Turning down towards the river by Park's Creek, we came to St. Stephen's, Parkdale. Built in the time of Rev. R. Young (afterwards second Bishop of Athabaska) in 1875 it was designed to be used as a schoolhouse through the week and a church on Sundays, it being possible to shut off the Chancel. Now rather in disrepair, it stands as a sign of changing times and its peaceful solitude had the moving effect of aged poverty. From here, nearly to the Lower Fort five miles away, the road closely follows the river and fine old stone houses on both its banks mark former homes of men who retired from the H.B.C. service in the eighteen-twenties and thirties. Old St. Andrew's Church was locked when we came to it, so we could not climb the tower or look at the old hand-hewn beams, or see again the remnants of the buffalo-hide coverings on the seats. I was sorry, for I hadn't been inside it since I took the Service there in that crisp September morning in 1939 when War was declared. At Lockport too, a couple of miles north, where the centre of population of the old Parish now lies owing to the development of an interesting local industry, the substantial little modern Church of St. Thomas was also locked and so following

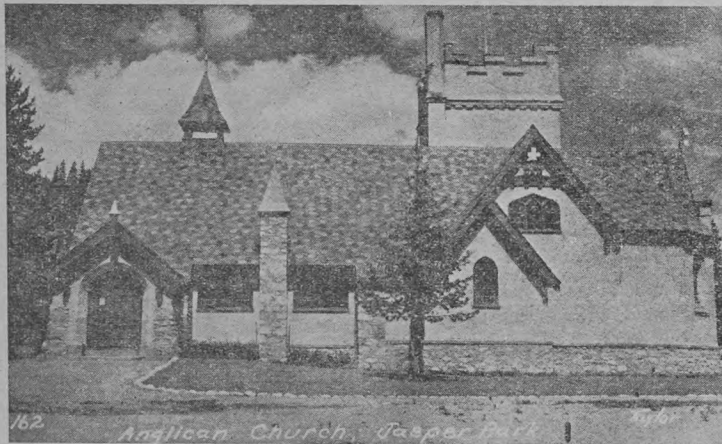
the road around the Lower Fort we made our way to St. Clement's, Mapleton, just south of Selkirk of which it is the mother-Church. This beautiful little stone Church was opened on December 1st, 1861 and the famous Archdeacon Cochran is said to have placed one of the larger stones in the south-east corner in position himself. It was the chapel to the Lower Fort at first, and the officers of the Company and their ladies used to come in their broad cloth and silks to hear Rev. Henry Cochran or Archdeacon Cowley preach; the former was a pure Cree Indian who received his training at St. John's College and, according to the late Archbishop Matheson, he had wonderful command of the English language. In his old age the Rev. James Settee was a regular attendant. The bell is the one belonging to John West's first Church, and the singularly beautiful East window commemorates the fact that the first burial in the Churchyard was that of a child, and so the congregation gave this window "To the glory of God and in memory of all the children buried in St. Clement's."

It grew too dark for us to find our way to St. Peter's, Dynevor, but it seemed fitting that a few days later we should meet within the walls of the Lower Fort itself one of the few remaining pioneer missionaries of sixty years ago: Mrs. W. J. Garton who went to Fort Rae on Great Slave Lake in 1886.

This pilgrimage ends at St. John's Cathedral with the Opening Service of General Synod. The new there incorporates the old for the stones of Bishop Anderson's little Cathedral of the sixties are concealed within the foundations of the present building. I have attended most of the important Services in St. John's since its foundation stone was laid in 1926, but none more impressive. The great procession of Choir, Lay Delegates, Clergy, Chancellors and Bishops with their Chaplains as they entered the north door, singing "Alleluia be to Jesus" to that fine robust Welsh tune "Hyfrydol" the sound of the voices gathering volume with each succeeding verse was itself most stirring, with something of majesty about it. The rich melodious voice of our own Primate always lifts one away from the things of the earth, and there is about him always an innate atmosphere of dignity, responsibility and rare humility which effects a singularly devotional tone in the Service. Many eminent and eloquent divines have spoken from the

Continued on Page 12

# The Church of St. Mary and St. George, Jasper



The present Church of St. Mary and St. George is the gift of an Anonymous Donor. An English lady, whose identity has never been disclosed, built it in 1928 as a memorial to her son, who was killed in the War of 1914-18. The New Testament, found on him when he was brought in from No Man's Land, is preserved beneath the corner stone of the Church.

Anglican Services were first held in this locality as far back as 1909, by Archdeacon Walter Leversedge (as he is now), then working as a travelling missionary in the area west of Edmonton. In 1913 Rev. G. S. Provis began to hold them with some regularity, sometimes in the School House when no other place was available. In 1914 Mr. Provis and Mr. L. H. Lang, both then attached to The Edmonton Mission, settled in Jasper and the old Church was built, the logs of which it is constructed being provided by Mr. McCall, the local superintendent of the Grand Trunk Pacific Railway. The work was made possible by two gifts of £50-0-0 each from two English ladies, one of whom, Miss Shaw-Stewart of Bournemouth, also gave three handsome frontals. This Church was dedicated by the late Bishop Henry Allen Gray of Edmonton on 2nd August, 1914. The tower, which contained accommodation for the Incumbent, was added in 1915. In due course the interior of the Church was improved and furnished more adequately, and much credit must be given to the members of the Woman's Auxilliary who raised most of the money for these purposes through their loyal work. Re-

collections of this old log Church (which is still in good preservation and forms part of the Parish Hall) and the happy times that were had in working for it are still cherished by the older members of the congregation.

The new Church, in which you have the privilege of worshipping today, was designed by the late Mr. A. M. Calderon of Edmonton, and in its proportions and the effect obtained by the use of local materials is an abiding tribute to his skill. It is a Church of gifts from near and far. The Font, which originally belonged to the old Church, was given by the Woman's Auxilliary; the Ewer by Mr. and Mrs. W. Brydon, faithful members of the congregation. The oak panelling in the Sanctuary was the gift of the Misses Mary and G. L. Slocock of Newbury, England, in memory of their mother. The Processional Cross in hand-beaten copper, the work of Omar Ramsden of London, was presented by Mrs. E. Holland of Worcester, England. The Lectern Bible (and there is a Prayer Book which matches it) came to the Church through the Archbishop's Western Canada Fund to which they had been presented by Miss Lucy Palmer. They bear the interesting inscription that they were given to the Rector of Offchurch by his parishioners "For his kind and unremitting labours during the cholera epidemic of 1848-49." The Bell was given by the late Viscount Willingdon, who when he was Governor-General of Canada laid the foundation stone of the Church on July 29th, 1928. The Altar Book is a

memorial to the late Bishop A. E. Burgett of Edmonton. The stained glass windows are likewise of a memorial nature.

St. Mary and St. George is very much "The Church of the Stranger," as an inspection of the Visitor's Book will show. It is visited each year by many passing through the Park, not a few of whom come to the Services. During the War it was seldom that a Sunday passed at which there were not some men and women of the Forces present at a Service, and many of these wore U.S.A. uniforms. On V-E Day (May 8th, 1945) the Governor-General of Canada (The Earl of Athlone) and H.R.H. Princess Alice and Staff were present at the Thanksgiving Service, and His Excellency read the Lesson.

## PILGRIMAGE

Continued from Page 11

pulpit from which The Archbishop of Canterbury preached, but probably not one of them has been listened to with such intensity as he; it was an attention which could be felt. When Archbishop Fisher gave out his text: "Thou art Peter . . . And upon this rock . . ." one could not help but feel that he had gone right to the heart of things, and that here indeed was authority, kindly and brotherly it is true; but authority resting on the firmest of foundations as in plain words, and with the greatest clarity he made his points that the continuity of the Church depended upon a man and his faith, that the Anglican Church held together through its traditional appeal to history, the spirit and reason, that in any condition of Union each denomination must be left its own freedom.

And there perhaps we had better end our pilgrimage, at old St. John's, where past and present meet, where ancient and modern are in unity, thankful for the great past, hopeful for a greater future.

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# I Believe in the Holy Catholic Church

By THE REV. F. A. PEAKE, L.Th., M.R.S.L.

## IX—TWO KINGS AND A SAINT

The eighth century marks the beginning of a decline from the "golden age" of the Church into a state of carelessness and indifference. It was not that the Church fell into dogmatic heresy or, as in a later day, set herself up as the rival of the State, but the intemperance, impurity, and greed of gold became the guiding motives of her clergy. The monks forgot their sacred vows and lived in evil luxury and pampered ease. The monasteries, so far from being the "repositories of the oracles of God" became fashionable hotels and guest houses of doubtful reputation. Even Bede, before his death in 735, had complained of the failing devotion of the monks.

### OFFA, KING OF MERCE

The decline was hastened by the accession of Offa as King of Mercia. Prior to his reign the Catholic Church of Britain had been a unifying influence in the land, it had been the one institution which was essentially British. In many ways he undermined that unifying influence. First of all, he permitted the visit of legates from the Bishop of Rome which, in the minds of many, was likely to be regarded as an admission of the superiority of the Roman See.

Offa's second innovation was even more unhappy. He wished to see his Kingdom of Mercia completely self-contained in affairs both of Church and State and therefore insisted that Lichfield be raised to the dignity of an archbishopric since neither Canterbury nor York were within his realm. These were divisive influences all calculated to impair the unity and identity of the national Church, which had already been injured by the erection of York into a metropolitan see. Fortunately, no permanent damage was done and in 802 Lichfield returned to the Province of Canterbury after an interval of only twenty-five years.

Offa's crowning folly was to promise the payment in perpetuity of what came to be known as "Peter's Pence." Originally this had been a fund established by King Ina for the support of an English school or hostel in Rome. In its revived form it was regarded by the papal legate as a tribute levied on the inferior British Church by the Roman See.

To complete the decline came the Danish invasion when vast hordes of Vikings sailed up the rivers on the east coast and established colonies. The invasion created a division between north and south by driving a wedge of Danish settlers between them. It was, in addition, responsible for the extinction of several bishoprics, the destruction of Christianity and the general decay of the spiritual life of the nation.

### KING ALFRED (871-901)

As always, however, God had not left himself without witnesses and at the time when all better feelings seemed to be extinct Alfred appeared to lead the people. Many of the popular legends relating to the name of King Alfred are, sad to relate, no more than legends and have been transferred to him from myths surrounding the romantic figure of St. Neot. None the less, King Alfred was an outstanding figure. He was "the captain, the law giver, the saint, the scholar, and the teacher of his people." Although never King of all England he strove continually for the unification of the country. By the Treaty of Wedmore (878) he imposed the Christian Faith upon the Danes, and in 937 his grandson, Athelstan, became the first king of a united England.

Alfred also made an outstanding contribution to the field of education. It was his complaint that when he became king there was not a priest south of the Thames who could read Latin, and scarcely one south of the Humber. He made several translations of Latin texts, established monasteries at Athelney and elsewhere, and imported capable teachers. To King Alfred begins the honour of laying the foundations of English prose and English history.

Nor did military matters escape King Alfred's skilled attention. He was the first to realize that England's supremacy depended on her command of the seas and he, therefore, is revered as the father of the Royal Navy.

Perhaps, however, King Alfred's greatest contribution to his time was his legislation. The "dooms" of Alfred begin with the Ten Commandments and a negative statement of the golden rule.

In them crime is identified with sin, and the obligations of the Christian Faith are laid upon all.

King Alfred was succeeded by his son Edward, and then by Athelstan who as we have seen did much to unify Church and State. It is one of the significant facts of history that national wellbeing is always at its best when Church and State work hand in hand. His Grace, the Lord Archbishop of Canterbury, during his recent Canadian visit, appealed for greater unity between the two. Much of our current unrest arises because we live under a government which in practice (although not in theory) is divorced from the Church.

### SAINT DUNSTAN

In spite of King Athelstan's labours for the welfare of his people the spiritual life of the nation did not improve very much. The monasteries to which people looked for example and precept were for the most part quite incapable of supplying either.

The honour of restoring and revivifying the monastic life belongs to St. Dunstan (b. 925). He was educated at Glastonbury and early showed himself to be possessed of a fine scholarship and deep religious fervour. In 943, at the incredibly early age of eighteen he was appointed Abbot of Glastonbury and set about its reform, dispossessing the married monks and installing those who were prepared to live according to the monastic vows of poverty, obedience, and chastity. Monastic life at this time derived great impetus from the purifying reforms which were being introduced in the Benedictine monastery at Cluny in France, and these Dunstan introduced at Glastonbury.

In 960 Dunstan became Archbishop of Canterbury, and was then able to work for reform on an even larger scale. Dunstan's methods were vigorous and even harsh, but the times called for stern measures. It may be seen that he was a tireless upholder of the moral law. On one occasion a noble whom he had excommunicated obtained a papal brief in his favour, but Dunstan boldly disobeyed it. Setting aside the miraculous element which so frequently gathers round characters of bygone days St. Dunstan is seen to be a man of wide culture and varied activities who "crowned a life of public service with a useful and industrious old age." He died in 988.

(To be continued)



# The Church of England in Western Canada

By REV. T. C. B. BOON, B.A.

## XVI

When Bishop McLean entered upon the work of his Diocese in 1875 its centre of population lay north of the South Saskatchewan River. The white settlers who had arrived there had mostly come from the banks of the Red River in Manitoba, not a few of them from the parts now known as Old Kildonan and Middlechurch; in fact Archbishop Matheson once told me that when he preached in one of the settlements near Prince Albert in 1884 he was welcomed by a number of his old schoolmates from these places. The Indian work was amongst Swampy Crees who spoke a similar language to those of Manitoba and Northern Ontario. But the centre of balance was rapidly changing. In 1874 the newly organized North West Mounted Police went on the march and established one of their stations that year at old Fort McLeod, which lay about two and half miles east of its later location, and on 22nd September, 1877, a Treaty was made with the Plains Indians. They were signs of the times: shortly after the settlement of Southern Alberta was on its way, the Indians, who had roamed at will, were being gathered up into their various Reserves and the struggling Church was trying to keep up and serve both movements of population. In August, 1882, the Bishop was able to tell his first Synod that there were 16 Clergy in the Diocese besides himself, 10 catechists and schoolmasters and 29 mission stations. Like Archbishop Machray Bishop McLean had limitless confidence in the future of the resources and possibilities of Western Canada and used to picture them in glowing terms to the audiences he addressed in Eastern Canada, and that at a time when many of the leading statesmen of Canada were pouring ridicule upon the idea of building a railway through the country and suggesting that it would not pay for the grease necessary to keep the wheels moving.

Bishop McLean has been described by those who knew him well not only as an Apostle of hard work, but of work well and thoroughly done. There is ample evidence of this disposition throughout his career. He was a diligent student

and, from the time when as a boy he carried a Latin grammar in his pocket to study in spare moments, books were his valued companions, to be read in camp, in canoes or otherwise journeyings. Nor did he spare himself physically. We find him again and again in England, in the Eastern States and in Eastern Canada pleading the missionary cause and raising funds for the work. In spite of the great extent of his territory he made it his business to visit all the mission stations at certain intervals, from Lake Winnipeg in the north-east to Fort McLeod and the foot-hills of the Rockies in the south-west. His first two Episcopal visitations were made in winter when he had to travel in a toboggan drawn by husky dogs, and when subsequently addressing missionary meetings and describing these journeys he would sometimes tell his audience that he "travelled all the way on snowshoes"; which was literally true, but they were a spare pair upon which he had been sitting. It was on the last of these journeys that he met with the accident in which he received such injuries that he never recovered. Shortly after the Diocesan Synod in Prince Albert in August, 1886, he left on a visitation to the western missions and went as far as Calgary, where he met with the congregation of the Church of the Redeemer, and settled certain difficulties which had arisen there. According to the late Archdeacon Tims the Bishop then went to Edmonton by democrat intending to return the same way. The remainder of that story has been told by the late Canon E. K. Matheson, his friend and biographer, in such vivid words that it would feel a sacrilege not to recall them as they were written: "As he and those with him in the 'democrat' wagon were going down the steep hill at Edmonton, the horses became unmanageable, plunging about until they overturned the vehicle. The Bishop was thrown out violently, sustaining very severe internal injuries. He was taken back into the Fort, where he received all possible care and treatment. It became apparent after some days that the injuries were of a nature that might terminate fatally. The Bishop, knowing this, determined to make a final effort to

reach his home in Prince Albert, where his family resided. To drive overland was out of the question, as he could not possibly stand the jolting of the wagon for a distance of some five hundred miles, and there was no railway nearer than two hundred miles to either Edmonton or Prince Albert. Only one possible was remained, and that was to float down the North Saskatchewan River which flows past both places. It was decided to make the attempt. A small boat was procured and fitted up so that a bed for the Bishop could be made in it. Thus equipped, and in company of one of his sons and two hired men, the Bishop embarked and started on his five-hundred-mile voyage down the river on his last journey. It was the month of October. The days were not very warm and the nights were cold. The Bishop suffered considerable discomfort on the voyage, especially owing to his enfeebled condition, but the feeling that each evening they were a day's march nearer home helped to bear him up. They travelled early and late, a lonely voyage without a settlement to vary the monotony until they reached Battleford, two-thirds of the journey accomplished. Here they procured some necessary comforts and supplies and resumed the voyage. In due time they arrived at the landing place at Prince Albert. With a thankful heart and expressions of sincere gratitude to God, the Bishop was quickly conveyed to the care and comfort of his own house—home once more for a short while. The best medical advice available was speedily procured. All was done for him that human love and kindness could do, but it soon became evident that the injuries he had received, aggravated as they were by the cold and discomforts of the voyage down the river at that time of the year, were more than even his rugged constitution could combat successfully; and although he appeared to rally somewhat at first, he gradually became weaker until at length God called him to his long home and that valiant soldier and servant of Christ laid aside his armour on Sunday morning, the 7th of November, 1886, at the early age of fifty-eight years. His death was mourned throughout the length and breadth of Canada wherever his merits, name and work were known."

The little old log Church of St. Mary's, with its whitened walls, still stands in the lonely isolation of its quiet, well-kept Churchyard a few miles west of the

Continued on Page 15

# Canadian Doctor Needed Near Abraham's Oak

On the plain of Mamre, in front of St. Luke's Hospital, at Hebron, stands a very old oak tree known as "Abraham's Oak." It is said to be the place where Abraham received from the three angels God's promise of a son. So large is this tree that it requires four or five people with outstretched arms to circle it, and so old, that it has had to be reinforced with concrete; a zinc roof over the main part protects it from the elements. Its acorns have supplied souvenirs to visitors from Africa, India, Australia—in fact from all the world. If even a percentage of those carried away are planted and take root Abraham's Oak will have many children scattered over the world.

Like the oak, St. Luke's Hospital also is unique, being the southernmost Christian hospital in all Palestine. Between it and Sanaa, capital of the Yemen at the southern end of Arabia there is not to be found a single Christian doctor, Christian missionary, or, as far as is known, a single Christian witness.

St. Luke's Hospital, Hebron, is directed by the Jerusalem and the East Mission, England, but the Church of England in Canada since the time when Canon Gould was a medical missionary in Palestine has

given a grant toward the salary of its doctor. It is our only piece of Christian work in the Holy Land, and for it a Canadian doctor is urgently needed.

Under the supervision of Dr. Bernard C. Walker, who has just returned to England after five years at St. Luke's, the hospital has improved greatly and an effort has been made to reach the villages from which the patients have come. The team, consisting of a lady missionary, a Bible-woman and one or two nurses, reports a welcome in all places visited and groups always ready to listen to the word spoken and the hymns sung. A second doctor is needed at the hospital so that one may be spared to accompany this team and develop this part of the work.

The hospital has 32 beds which are generally filled. Its doctor, supported by his staff, must be ready for anything: from accidents, injuries from native family fights, and repairing electrical equipment.

Forty thousand Arabs live in the district—a harsh people in a harsh land, where the Calvary love of God is unknown and the pride of Islam content. But with God all things are possible; these people can be won to Him.

## The Church of England in Western Canada

Continued from Page 14

present city of Prince Albert, close to the great river which flows serenely by; its name an abiding memorial to the pioneer women of that countryside, who so bravely faced its early dangers that their men-folk asked their Bishop that it be dedicated to some woman saint. A little behind its East Window there is a sizeable plot surround by a low iron rail; four great spruce trees are at its corners, and a great granite cross marks the grave of John McLean, first Bishop of Saskatchewan. Close by another monument marks that of the Venerable James A. MacKay, his first clergyman, the first Archdeacon of the Diocese of Saskatchewan, the first Tutor appointed to the staff of Emmanuel College, and the constant companion of his Bishop on the early journeys. The old church is not often used now, and the inside looked a little dusty and unkempt when I last peered through its windows in 1940, but the memory of the man to whom it was a spiritual home for twelve fruitful years remains and his works follow him. There is a fine East Window in St. Alban's Cathedral, Prince Albert, which recalls him to mind, but his better monuments are four Dioceses, each active in the work of God; and a College, which bears the name he chose for it, now on the University campus at Saskatoon.

To be Continued

## Great Power

Up till now we have relied on the great powers to make peace—on their power of persuasion—on their economic power—on the power of their arms. And we have not found peace. Obviously we need some greater power. Stronger arguments, richer resources, deadlier weapons are not likely to do the trick. Some different KIND of power must be found.

There is a greater power at work in the world. A power which produced the world itself. A power which produced the life that peoples the world. A power which can CHANGE THE PEOPLE.

At least so people say—people who have turned to God and asked to be shown where they need to be different. People—and this is most important—who have asked for that change of heart—that different attitude towards life and the other fellows—which would make them WANT to be different.

Nations, after all, are just made up of people—the statesman and the ordinary

man. If all their people undergo a change of heart nations would unquestionably begin to get a different attitude toward each other.

The great powers have failed to make peace. Let's give the Great Power His chance.

## CALENDAR OCTOBER

6—16th SUNDAY AFTER  
TRINITY

13—17th SUNDAY AFTER  
TRINITY

18—St. Luke, Evangelist

20—18th SUNDAY AFTER  
TRINITY

27—19th SUNDAY AFTER  
TRINITY

28—St. Simon and St. Jude,  
A.A. and M.M.

## Did You Know?

Did you know that the Bible was divided up into chapters by Archbishop Stephen Langton, the same one whose name brings back the story of the Magna Charta, Runnymede, 1215, and all that? Archbishop Langton divided up the Latin Bible, and his divisions were found so convenient that they were adopted by the translators, first of the Bishop's Bible and then of the Authorized Version. They are indeed convenient for reference, but the divisions into chapters and verses and the arrangement that each verse is made into a separate paragraph, is a thing that would not be endured in any other book. It is a hindrance to intelligent reading.

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## Rural Deanery of Edmonton

### ALL SAINTS' CATHEDRAL

VERY REV. A. M. TRENDLELL, D.D.  
REV. H. G. BRANT

At the time of writing every organization in the parish is resuming its activities for the full winter season, and I would like us all to begin with this ideal. That whatever objectives each organization may have in mind, that our one underlying principle will be to set forward the claims of God's Kingdom and to make Jesus Christ more attractive to those within our membership. In our present world with all its strife and contention with all its envyings and hatreds we need to see Jesus Christ more clearly ourselves and bring others to see and know Him. That is what our Church is for, it is mainly for this purpose that we have our organizations, and if we fail here we fail everywhere.

There are thousands of people in the City of Edmonton who do not go to Church because no one has asked them or taken them. Hundreds would join the W.A. or the A.Y.P.A. if only someone would ask them or take them. This, I think, is an obligation which rests on us all as we face another winter of activity.

But there is, of course, something else. When we get them to our Church or to our organization we must give them something real and vital. We must help them to live properly and to think rightly. They must see us as people who know something of the "Way" the "Truth" and the "Life". We must be able to help them to be better citizens of Canada because they are led to be better citizens of the Kingdom of God.

This leads me to write a word about the Mission and the School for Missioners which will be held in the Cathedral from Sunday, October 27th to Sunday, November 3rd. This mission is for the city and for the whole Diocese of Edmonton and its importance cannot be over-estimated. The Rev. R. F. Palmer, S.S.J.E., will be the missioner, and from my contacts with him at the General Synod, I can assure you that we could not have chosen a better man anywhere in Canada. Let us pray for him and for ourselves, let us give him our personal support and let us all make it our business to bring others with us to the services while he is here.

Sunday, October 6th, will be our Harvest Festival. As usual Holy Communion will be at 8.30 a.m. and Matins at 11 a.m. At Evensong at 7.30 p.m. Lee Williams' beautiful Harvest Song will be sung. The day promises to be a glorious Thanksgiving to God for the great benefits that we have received at His Hands.

We all congratulate Mr. Vernon Barford, our organist and choirmaster, who recently celebrated his 70th birthday. Mr. Barford has been the Cathedral organist since January 15th, 1900, and we all agree that this is an excellent record. We wish Mr. Barford belatedly a happy birthday and the best wishes for the future.

### HOLY TRINITY

(Corner 101st St. and 84th Ave.)  
CANON W. M. NAINBY

The annual Flower Service was held on September 8th, and we were fortunate in having Dr. Albert Belden, of London, England, as our guest speaker in the morning. He delivered a fine sermon on "The Sacrament of Beauty." We are grateful to all those who provided the flowers for the Church, and especially to the Sanctuary Guild.

We also welcomed Dr. Charlotte Whitton at Evensong on September 15th.

Most of our organizations got off to a good start this month, and we are looking forward to a splendid season of service to God. In keeping with our Anglican Advance we shall be looking for new members, and hoping to attract a larger number in our fellowship. There is a place for everyone.

The Mothers' Union met at the home of the President, Mrs. Young. The October meeting will be at the home of Mrs. Hutchinson. The W.A. have arranged a shower for the fall bazaar. This will be a miscellaneous shower, and any gifts will be welcomed. The Young Women's Fellowship also arranged a bazaar shower to be held October 16th, and the Parish Guild is making plans for the annual members' Tea.

**Men's Club:** The September meeting is to hear an address by Mr. Harold Weir on the recent General Synod in Winnipeg.

**Sunday Schools:** Bible Classes and Sunday Schools re-opened this month. The Garneau Sunday School is under the direction of Miss K. Wark, and meets at 11 a.m. The Main School meets at 2.30 p.m. and we have to replace several teachers. We welcome two new teachers to the Beginners' and Primary Department held at 11 a.m. Mrs. J. Reay and Miss Loring have now joined the staff.

The Junior W.A. (8-12) and the Good Companions (12 and over) are now meeting again, and will welcome new members. The Scouts, Cubs, Guides and Brownies are also meeting regularly, and prospective members are urged to join right away.

**Choir:** We are glad to welcome some new members to both Senior and Junior Choirs. Miss Ellis will convene the Choir stall at the Bazaar.

### ST. FAITH'S

THE REV. L. M. WATTS

**Vacation School:** St. Faith's was the central meeting place for the Vacation School held in the district from July 22nd to August 2nd. This school was the joint effort of the various churches of the district. We are grateful to those who

contributed to the success of this venture. The Parish Hall was packed on parents' night at the close of the school.

**Holiday Services:** Services were taken by the Rev. C. E. F. Wolffe, the Rev. J. M. Evans and Mr. Currey, during the Rector's absence on a well earned holiday.

### Improvements to Church Property:

The new walk and steps leading to the Church have met with the hearty approval of all members of the congregation.

The walks have been completed at the Rectory also.

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The Rectory garage is now completed except for the painting. The Church chimney also had some repair work put on it, eight feet of the same was pulled down and rebuilt. We would express thanks to Mr. Parlee for his able supervision of this work.

**W.A. (Afternoon Group):** The group was pleased to welcome two new members at the opening meeting which was held on September 4th. It is planned to hold a Harvest Supper, circumstances permitting, on Wednesday, October 9th. The Annual Bazaar will be held on November 15th. A "shower" for this event will be held some time in late October.

**W.A. (Evening Group):** The opening meeting was held on September 4th. The regular devotional meetings shall commence on Wednesday evening, September 25th.

### ST. JOHN THE EVANGELIST

THE REV. W. E. HARRISON

Plans for our new church building have been completed now for some weeks, but work has been held up due to the shortage of building materials. However we still hope that these will be made available before the season advances too far, and that we will have the extra accommodation we require. In the interim some much needed repairs have been made to our present buildings, and our thanks are due to the men of the congregation, especially to Mr. Tomlinson, Mr. Chapman, and Mr. Perkins, for the work that has been done.

We are all very proud of our newly formed choir. The members practised very faithfully during the summer months, and a great deal of work was done by Mrs. Fraser, repairing and making over surplices and cassocks, in preparation for the choir's inception on the first Sunday in September.

The Sunday School re-opened on September 8th with a record attendance. We hope this is an indication of a very successful year for our young people. Several new teachers have been added to our teaching staff, and we are very glad to have them with us.

The members of the W.A. and St. John's Guild are busy preparing for their fall bazaar. This we trust will be an event of late November.

A branch of the Little Helpers has been added to our list of Parish organizations, under the leadership of Miss Grace Williams. Already a fair number of children have been enrolled, and we are most thankful that this important work has been started.

We hope to have our Bishop with us on Sunday evening, October 13th, for the Induction Service of our rector. If work has not started by then on the new building, it is planned to hold a reception after the service in the parish hall.

### ST. MARK'S

THE REV. A. ELLIOTT

The fall season finds us active once again. The summer's financial statement proved that we are progressing favorably. Cards outlining the church's activities and services are being printed, and will be distributed in the near future throughout the parish. A compilation of the history of the church is to be undertaken by the Vestry, with interesting facts, statistics, pictures and anecdotes being gathered from various interviews with old timers.

The Sunday School under the direction of Mr. H. Bromley is now meeting in the morning at 10.15, the senior classes later proceeding to the church to morning service. The Primary Class begins at 11 o'clock, thus enabling any parents to attend morning service. Recently certificates were awarded to the candidates who had successfully passed the spring examinations. Mrs. A. Laver and Miss Dorothy Spooner are new members of the staff. There is great need for another male teacher.

Each Wednesday at 6.30 p.m. the Junior W.A. hold their meetings. The elected officers are: President, Shirley Grills; Vice-President, Carol McMullan; Secretary, Sonia Stefance; and Treasurer, Lila Stump.

The W.A. had a very successful opening on Wednesday, September 11th, in the Vicarage. The meetings are held on the second and fourth Wednesdays of each month. Tentative plans were laid for a Harvest Supper early in October.

Services are being held as follows: Matins on second, third and fourth Sundays at 11 a.m., and Evensong each Sunday at 7.30 p.m. Holy Communion is celebrated on the first Sunday of the month at 8.30 a.m. and 11 a.m. and on the third Sunday at 8.30 a.m.

May we repeat again the challenge which confronts us all. Our talents, every one of them, are given to us by God. We owe everything to Him. The least we can do is to offer our services to Him, in which ever field or fields we can be of most assistance. This is not the time for withdrawal; it is the time for active co-operation with an unselfish and crusading spirit. Offer your gifts to Him, that He may see a small corner of His Kingdom blossom with the radiance of devotion—YOUR devotion.

### ST. MARY'S

THE REV. W. T. ELKIN

Work proceeds most favorably on the building project at St. Mary's. October 1st should see the Sunday School in the new hall, due largely to the work bees of volunteer helpers in the evenings.

September 22nd marks the Harvest Thanksgiving services at St. Mary's with Holy Communion at 8.30 a.m., and Harvest Thanksgiving services at 11 a.m. and 7.30 p.m.

On Sunday, September 15th, the infant son of Mr. and Mrs. Chas. Dawe was given the rites of Holy Baptism.

Each of the several clubs and organizations are re-opening with the fall season, full of keen enthusiasm as the year to come presents a happy outlook for all parishioners.

### ST. GEORGE'S, FORT SASK.

THE REV. W. W. BUXTON

The Rev. and Mrs. W. W. Buxton have returned from a very enjoyable and well-earned holiday spent at Lake Wakasau, Prince Albert National Park and at Tisdale, Saskatchewan. Visiting with them for a few days are Mr. and Mrs. W. Buxton of Victoria, B.C. and Miss Edith Potts of Toronto. Miss Potts is a sister of Mrs. Buxton and recently received her discharge from C.W.A.C.

The Rev. and Mrs. H. J. Jones were guests at the Vicarage the week-end of September 15th while enroute to Saskatoon where Mr. Jones will continue his studies at Emmanuel College.

We wish them every success and happiness for their future life together.

Prayers of the parishioners are asked or the recovery of Louise, daughter of Mr. and Mrs. John Devereux, who is seriously ill.

Our W.A. has started its fall season and held a very successful "Sack" Social Tea at the home of Mr. and Mrs. C. H. Williams on September 10th.

Several members of the W.A. visited Elizabeth House in the afternoon of Tuesday, September 17th. After an inspection of the beautiful home, tea was served in the living-room and a very enjoyable hour was spent by the members.

Quite a number of our young boys and girls enjoyed their holiday spent at Kapasiwin Camp during the months of July and August.

Baptism: Susan Ann, daughter of the Rev. and Mrs. W. W. Buxton, September 15th.

Telephone 34532

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## Rural Deanery of Pembina

### ST. CATHERINE'S, EDSON

CANON W. DE V. A. HUNT

**Holy Baptism:** John Edward Worton, Patricia Anne Caston and Arthur Myrl Tanton, Laurence Jack Pearson and Allan Ralph Pearson.

**Burials:** William Houston Cunningham, of Rosevear; James Hindmarsh, of Pine Grove (an old timer of this district, found dead while weeding on his homestead); Mrs. Bertha Ashton.

Mrs. Ashton was a well known resident of Marlboro and district, the mother of Mrs. N. E. Noble, of Edson; and sister of Mrs. Vera Davies, of Vancouver, formerly a member of St. Catherine's.

The painting of the Parish Hall has been completed, the floor varnished; and the stage ceiling is in process of completion. The Vicarage has been repainted and repapered inside.

At the meeting of the W.A., it was decided to apply the offerings of Talent money, donated by the members, to the purchase of the proposed lectern, as a memorial to the late J. W. Gregg.

A collection plate has been donated to the Church by Mrs. J. W. Gregg. It is made of oak taken from Derry Cathedral, Ireland, in 1688.

Canon W. de V. Hunt attended the meetings of the General Synod in Winnipeg, returned on Sunday, September 15th, in time to give the evening congregation a stirring message derived from the address of the Archbishop of Canterbury to the Synod.

Many thanks are due by the parish to Canon J. C. Matthews for carrying on with services and parish work during the Vicar's absence.

Those who have not yet sent in subscriptions for the 1946 issue of the EDMONTON CHURCHMAN, are asked to do so as soon as possible.

### ST. MARY AND ST. GEORGE JASPER

THE REV. T. C. B. BOON

September 15th marked the end of the tourist season in Jasper and if any warning was needed of the fact it was given us by the size of the evening congregation. However during the last three months the Services have been well attended and we have welcomed more than five hundred and fifty visitors to them from widely different points. The time has now come for the members of our own congregation to do something much overdue, that is to attend Church more regularly themselves. Those who read these notes are urged to try and be in their places in Church at least once every Sunday. It will make a difference.

The Services on August 25th and September 1st were conducted by our former Vicar, Canon Hunt of Edson, and on September 8th we made special mention of the meeting of General Synod and Mr. Boon gave an account of the opening service of the Synod, the great Service of Witness and of the Archbishop of Canterbury's sermons.

Sunday School re-opened on 15th September with about 20 children present. We hope that by the time this is in print that we shall have grown to 50. At the moment there is a dearth of teachers, but we hope that this difficulty will be overcome and we should like to express our thanks to Mrs. A. G. Hamilton, Mrs. W. R. Melia, and Miss Jessie Haigh and Marion White for their helpful work last year.

The Senior W.A. re-opened on September 10th and had a good meeting. The chief business was to consider the possibility of a Harvest Supper on 30th September and it was decided to carry on.

The Junior Branch of W.A. is again working under the leadership of Mrs. M. L. Peterson. The Cubs began again on September 6th under Mrs. Adam Martin as Cub-mistress. We hope that it will soon be possible to organize a Scout Troop permanently.

The Sunday School Picnic was held on August 25th and seems to have been very thoroughly enjoyed by everybody. We are indebted to the kindness of the management of Jasper Park Lodge for most co-operatively arranging a bus service.

### THE ONOWAY MISSION

MR. R. T. CLENNETT

Since the departure of the Rev. F. A. Peake services in the Missions have been maintained by Mr. R. T. Clennett. It is a matter of deep concern to parishioners that no priest has yet been found, and all are hoping that a Vicar will soon be appointed.

We have been glad to welcome the Rev. J. N. Evans and the Rev. R. S. Faulks who have been out for Celebrations of Holy Eucharist and other services.

On August 11th, Isabel North and Margery Norris received the Sacrament of Confirmation at the hands of the Lord Bishop, in St. Timothy's Church, Calahoo. We are also happy to announce that Mrs. James Flynn is organizing a Sunday School for the children of the district.

The opening services of All Saints' Church, Seba Beach, were held on Sunday, August 18th. In the morning Sung Eucharist was celebrated by the Rev. F. A. Peake, assisted by Mr. Clennett. At this service the candidates from Seba Beach and Fallis who were confirmed in June made their first Communion. The Consecration of the Church was performed during the after-

noon by the Lord Bishop of the Diocese. On the same day three candidates from Tomahawk were confirmed and two children baptized.

On August 30th a meeting was held at St. Saviour's Parish Hall, Wabamun to reorganize the congregation. A representative number was present and a Vestry of eight persons was elected, Mr. S. Hancock becoming People's Warden. Plans are going ahead for the repainting of the Church. The Sea Scouts are continuing their meetings and have the promise of added help for the coming season. It is also hoped that the W.A. will resume its meetings in the near future.

Our thanks are extended to the Ven. W. D. Hasell, Archdeacon of Loverna, for his kindness in taking a Holy Communion service while holidaying in Wabamun.

We are reminded that there are several subscriptions to the EDMONTON CHURCHMAN unpaid and should be grateful if these might be sent in as soon as possible.

I should like to express my appreciation to all those who have assisted in providing transportation to the several centres at which I have held services.

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## Rural Deanery of Vermilion

### ST. ALBAN'S, CHAILEY

THE REV. V. COLE

A meeting was held at the home of Mrs. R. H. Scott on July 8th where the final picnic and bazaar plans were made. On behalf of all present the hostess wished the W.A. president a happy holiday during her six week trip to the States.

The bazaar and picnic was held in the evening of July 18th at the home of R. H. Scott and was well attended by the W.A. members and friends. There was a lovely table of bazaar articles which realized \$35.30. The stall under the able control of R. H. Scott made us \$7.30. With four dollars in donations we realized a total of \$44.40 for our effort.

On August 28th the regular monthly meeting was held at the home of Mrs. R. Sutton with the vice-president in the

chair. The W.A. decided to hire a painter to paint the exterior of the church. This work is now completed and is a decided improvement to the appearance of the church.

The W.A. accepted an invitation to be guests of Mannville W.A. on September 3rd. We were pleased to welcome the Rev. and Mrs. Cole at our August meeting. We hope they will come often.

On September 3rd nine members of St. Alban's W.A. attended the meeting of Mannville W.A. enjoying a social hour with our fellow workers after the meeting adjourned. A lovely lunch ended a most enjoyable evening. We are looking forward to entertaining Mannville W.A. sometime.

A Vestry meeting is scheduled after service on September 22nd.

## Rural Deanery of Wainwright

### ST. THOMAS', WAINWRIGHT

We regretfully record the departure of the Rev. L. A. and Mrs. Bralant and their two children.

A large congregation was present on Sunday evening August 18th when Mr. Bralant delivered his farewell sermon.

After church service a farewell gathering was held in the Parish Hall under the chairmanship of Mr. Smart, Rector's Warden. Mr. Lissimore, the People's Warden, on behalf of the congregation, presented Mr. and Mrs. Bralant with a purse of money as a parting gift. Expressions of sincere regret at Mr. Bralant's departure were voiced by representatives of all branches of our parish activities, and all expressed good wishes for their future well-being.

The sterling qualities of Mr. and Mrs. Bralant have left their mark in this parish and it was with a deep sense of loss that we said "good-bye" to them and John and Rosemary.

We are grateful to the Rev. W. Brooks of Edgerton for conducting alternate morning and evening services at Wainwright, since Mr. Bralant's departure.

The W.A. held a successful tea and hone cooking sale on August 31st.

### HOLY TRINITY, TOFIELD

THE REV. E. N. P. ORME

Twelve members and two Little Helpers met at the home of Mrs. C. Baptist on September 11th for the W.A. meeting. After the devotionals and Study Book period plans were made for a Tea, Sale of Home Cooking, etc., which is to

be held at the Vicarage on Saturday September 21st from 3 to 6 p.m. We are also hoping to hold our annual Christmas bazaar on December 7th, the first Saturday in the month.

The new kneelers made by some of the members of the W.A. during two afternoons add to the appearance as well as the comfort of the Church.

Our Rector has prepared Service Sheets and we are asked to hang them up for easy reference. A new list will arrive every three months.

Holy Baptism: August 25th, Douglas Richard Secord; September 8th, at Lindbrook, Lillian Gail Gill.

### RODINO

On June 13th our W.A. held a very successful and much enjoyed weiner roast at the Community Hall. We found this to be a quick turn over and also did much in bringing the community together.

We were very pleased with the results of our Camp Lake picnic on August 11th. This is always a much looked forward to event for the district, and judging from people's expressions it was much enjoyed again this year. Mr. and Mrs. Orme and family also came to spend the afternoon at the lake.

A shower was given for Mrs. Thomas, a war bride of the district, by way of welcome, and to give her the opportunity of meeting her neighbors. A delicious lunch was served, then the gift box was brought in to Mrs. Thomas. We hope she will like Canada and that she will stay with us in this district.

There has been a good attendance to all of our summer meetings, and we

much appreciated Mr. and Mrs. Orme coming to our last meeting.

It has meant so much to all of us having our regular services once again.

### ST. MATTHEW'S, VIKING

THE REV. E. N. P. ORME

A very successful social was held in the parish hall, August 13th, in honor of the Rev. E. N. P. Orme, Mrs. Orme and children, also as a "welcome" to all the war brides of the district to say "farewell" to Mr. and Mrs. Hugh Rayment, who were leaving in a few days to make their home in Edmonton. Mrs. Rayment, President of W.A., was presented with a dainty cup and saucer from the members.

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A variety programme was enjoyed and a delicious lunch served at the close of the evening.

We were pleased to have the Rev. and Mrs. Orme with us at the first meeting of the W.A. since holidays at the home of Mrs. R. Clark when she and Mrs. G. Desmond were joint hostesses.

Mrs. Walter Lowes very kindly acted as president. We were sorry to hear that our treasurer, Mrs. Smith, was in hospital for a few days. Fruit and flowers were taken to her the next day.

Arrangements were made to hold the Annual Bazaar, October 26th.

A list of children to be baptized was given to the Vicar.

A most delicious lunch was served at the close of the meeting.

Our sincere thanks goes out to Mr. Percy Kelcey who very kindly sent flowers from his garden for the Altar August 28th. We are very proud of our little Church in Viking, the interior was redecorated this spring and grounds nicely trimmed up.

#### ST. MARY'S, EDGERTON

THE REV. W. BROOKS

With the holiday season over all organizations are again in full swing. Sunday School re-opened with a very good attendance, and we extend a warm welcome to the new staff with Mrs. D. Fitzpatrick as Secretary-Treasurer.

Mrs. Fitzpatrick (nee Phyllis Roberta), served for some years in the W.A.A.F. prior to her marriage here last year, and in view of her previous Sunday School work we hope she will be happy and successful in the task she has so willingly undertaken again. We also wish both her husband and herself every happiness in their new home here.

Mrs. Dudley Sawyer is again carrying on as Sunday School Superintendent, and the Misses M. Roberts, P. Shaw, and A. Sawyer are also helping with this very important work, for which we are truly grateful.

The Junior Choir has re-assembled and the addition of their voices makes a marked difference to our services. We hope to add new voices to the number in the near future and thus maintain sung services at all times.

Church property improvements will be continued next spring. Thanks to the tireless efforts of Mr. Brooks the area is now fenced in, and we hope to plant trees and a hedgerow as soon as weather conditions are suitable.

Our deepest sympathy is extended to Mrs. T. Roberts and family in the loss of husband and father. Mr. Roberts was well known both at Heath and in this district. He bore many years of suffering with wonderful patience, but carried on with his many activities in spite of his handicap.

Rosemoyne area has been re-opened with a congregation from a scattered community. The first few services were

held at the Orange Hall, but thanks again to our energetic Incumbent the school-house has now been prepared for future services. Officers for the ensuing year are as follows: Vicar's Warden, Mr. C. G. Burton; Messrs. R. H. Pawsey and Fred McBride, People's Warden; and Mr. James Taylor, Secretary-Treasurer. Mrs. W. Kelly has kindly taken over as organist. We expect strong support from this area when built up, and the people are eager for religious education for their children who have been neglected in this respect for some time.

It is decidedly our loss that Miss Lois Kington was recently transferred from the Bank of Montreal here to Edmonton. For years she was a loyal and willing worker as teacher and secretary-treasurer for the Sunday School. The parish extends every good wish and all happiness in your new surroundings Lois!

We all enjoyed an all too brief visit of Mr. Brook's wife and daughter during July.

Before this is in circulation, we shall have regretfully bid adieu to Mr. Brooks, who will have left to complete his studies at St. John's College, Winnipeg. Plans for future services will be made known as soon as definite word is received from the Bishop.

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# Rural Deanery of Wetaskiwin

## CAMROSE

THE REV. A. WALLIS

With the starting up of Church activities, responsibilities begin to crowd in. At the first meeting of the W.A., we discussed our Fall Bazaar, and set the date for November 8th. We would like the whole congregation to be interested. It is your Church. The material and Spiritual responsibilities of the Church are yours too.

Our Sunday School superintendent told us that we have been having an eighty per cent attendance. Good, isn't it. You are not "too old" to come to Sunday School, young people. The things you learn there are great and ageless; we can never finish learning how to live more like the Master.

The new Church is gaining interest every day. The Cross in the west end will soon shine out its message in amber glass. Already the building has a dignity all its own. The work is going well, and we hope to be "in" sometime in November.

Mr. and Mrs. Archie Newall are leaving Camrose. They will be missed. A member of the Finance Committee for the new Church said of Mr. Newall: "he was a great worker." We all liked Mrs. Newall, and at the W.A. meeting our President presented her with a gift for both of them, with best wishes from the W.A., congregation and Cestry.

**Baptisms:** Rose Marie McQuillan, Merton Ralph Galenza.

**Holy Matrimony:** Horace Dee Coffey to Helen Elizabeth Reynolds Owen.

**Burial:** Carl Smith (Roseland).

## ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

During our Rector's absence on holiday in August, services were taken by Mr. J. G. Baker, except on Sunday, August 11th, when the Ven. Archdeacon Tackaberry visited this parish and celebrated Holy Communion. It was a pleasure to have the Archdeacon with us once more.

Sunday School classes were resumed September 8th. Miss Bernice Lomas and her sisters, who are leaving shortly to live in Camrose, will be greatly missed. Bernice has been a faithful teacher throughout the past year, and Eleanor, Verna and Patricia the best of students.

The W.A. and congregation generally have extended a hearty welcome to Mrs. R. D. Ochsner and little daughter, who arrived recently from England to make their home with Mr. and Mrs. E. R. Ochsner.

At a recent meeting of the W.A. it was proposed to once more form a

branch of Little Helpers here, and the appointment of a secretary will probably be decided on at the next meeting.

**Baptism:** Kenneth William Norman Roper, infant son of Mr. and Mrs. George Roper of Hay Lake, on Sunday, September 15th.

## IMMANUEL, WETASKIWIN

THE REV. S. J. BELL

The parish welcomes our new Rector, the Rev. S. J. Bell, Mrs. Bell and their family. We trust their stay with us will be a happy one and that their work will be blessed.

With the end of the holiday season, the various parochial organizations have once again renewed their activities.

The W.A. (afternoon group) met at the home of Mrs. W. J. Adams on September 10th.

The regular monthly meeting of the Vestry was held on September 6th with a fair attendance. One of the features of the meeting was the treasurer's report which showed parish finances to be in a highly satisfactory condition.

The choir has resumed its weekly practices, and efforts are now being made to form an adult choir.

Sunday School re-opened on the 15th (later than usual owing to the outbreak of polio). The teachers are the Rector, Mrs. Asp, Misses Colleen Groves and Edna Loader.

The Rt. Rev. Barfoot, Bishop of the Diocese paid a visit to the parish in June and dedicated the stained glass window, in memory of Mr. C. E. Compton and also dedicated a bronze plaque in memory of those who gave their lives in the First Great War.

The A.Y.P. held their first meeting of the fall term on September 18th.

Gas has now been installed in the Rectory, but not in the Church or parish hall.

**Holy Baptism:** William Mackenzie Ross; Donald Sanford Fleming.

**Holy Matrimony:** July 21st, Lionel S. Holmes to Jessie Dierdre Fearnough, by the Dean of Edmonton. August 31st, Gordon Howard Thompson to Marion Joyce Howarth, by the Rev. S. J. Bell. Dorothy Margery Todd to Edwin Joseph Wells, June 5th, by Dean Trendell, assisted by the Rev. W. Elkin.

Gordon Oswald was a prizewinner in the Diocesan Sunday School Exams.

The Bishop of Edmonton will be with us on October 13th to induct the Rev. S. J. Bell.

The Rev. F. A. Peake, Rector of Ponoka, will be the guest speaker at Immanuel, on Sunday, October 6th, at 7.30 p.m.

## ST. PAUL'S, LEDUC

W.A.: We regret the departure of the Armstrong family from our church groups. They have left to take up residence in Nakusp, B.C. The W.A. and Sunday School teachers held a farewell tea for Mrs. R. Armstrong at the home of Mrs. C. T. Dickson when a gift was presented to the guest of honour.

The W.A. held their September meeting at the home of Mrs. Loggin. After some discussion it was decided to take "India at the Threshold" as our study book for the year. The Annual Tea and Sale of Work will be held on November 29th. Mrs. Wilkinson offered her home for the October meeting.

Sunday School was re-opened September 8th. Neil Wilkinson will take charge of the Primary.

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## ST. MARY'S, PONOKA

THE REV. F. A. PEAKE

The re-opening of the Sunday School was preceded by a Children's Mission beginning on September 8th and continuing each weekday (except Saturday) until September 15th. The attendance was very encouraging and should give a good start to the Sunday School which meets on September 22nd. Teachers for the year are Mesdames F. Stretch, S. Jensen, J. McMahon, M. Racher, and (pro tempore) D. Eastwood.

We are sorry to announce the resignation of Mr. W. J. Young as organist and choirmaster, as he finds that other duties make it impossible to devote the time to this post that increased services would require. Mrs. C. W. Healing has been appointed in Mr. Young's place and choir practices are being held on Friday evenings.

Our sincere sympathy goes out to Mr. C. W. Healing and his family on the passing of his father, Frank Keay Healing, on September 8th, at the age of 86. The funeral took place at St. Cyprian's Church, Lacombe, with Dr. Lee, the Rector, officiating, assisted by the Vicar.

After Evensong on September 15th a social gathering for young people was held at the Vicarage. We were glad to have present John Hellum and Joan Baker, President and Secretary respectively of the Wetaskiwin A.Y.P.A. Plans for the winter were discussed and it was decided to form a branch of the A.Y.P.A. in connexion with St. Mary's Church. The following officers were elected: President, Don MacLeod; Vice-President, Margaret Hickmore; Secretary, Marjorie Stretch; Treasurer, Joan Healing.

There are still several subscriptions to the EDMONTON CHURCHMAN unpaid. We should appreciate it if they might be sent in as soon as possible.

## ST. GEORGE'S, WINFIELD

This month we have regretfully said "good-bye" to Mr. and Mrs. A. E. Bowker, who have been with us since May. Mr. Bowker will be at St. John's College, Winnipeg, this winter.

The congregation gathered at a farewell party held at the home of Mrs. Grefe, and a presentation was made to Mr. and Mrs. Bowker to express a little of our appreciation of the splendid work they have done this summer.

On August 25th we had the privilege of a visit from our Bishop. The weather and roads were good, so the Bishop was able to hold services at Breton and Hoadley as well as here. At Winfield there was a celebration of Holy Communion at 9 a.m., and in the evening a beautiful service, the consecration of our church and its new bell. The church had previously been dedicated. Although it was already free from debt at that time, consecration was not possible then

as title to the land had not been received. We were, as always, very grateful to the Bishop for his visit.

On September 1st Mr. Bowker held his last service here, and on September 8th services were conducted by the Rev. Canon Hatfield. We are very grateful to the Canon for all the time he has so kindly given to us while we have had no resident priest.

We all in this parish extend our sincere sympathy to Mrs. Hatfield in her recent bereavement.

## Prayer for Landlords

Sir John Benn in the House of Commons yesterday questioned the Prime Minister upon the advisability of restoring to the Prayer Book the following prayer from the Liturgy of Edward VI:

The earth is Thine (O Lord) and all that is contained therein. . . . We heartily pray Thee to send Thy Holy Spirit into the hearts of them that possess the grounds, pastures, and dwelling places of the earth, that they, remembering themselves to be Thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldlings, but so let them out to others that the inhabitants thereof may both be able to pay the rents, and also honestly to live, to nourish their families and to relieve the poor . . . not join house to house, nor couple land to land, to the impoverishment of others, but so behave themselves in letting out their tenements, lands, and pastures, that after this life they may be received into everlasting dwelling places; through Jesus Christ our Lord, Amen.

Mr. Asquith, in reply, said his hon. friend had, he thought, done a public service by reviving the recollection of this remarkable prayer, but he did not think any advantage would be gained by his taking the steps suggested.

The matter then dropped.

(From a pre-World War I newspaper)

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Since Alexander sought new worlds to conquer there has been world conquest in the military sense. And since St. Patrick claimed all Ireland for Christ and St. Columba and others set out to Christianize Europe, there has been world conquest in a spiritual sense. Whole nations have been fired either with a warlike or a missionary zeal.

Until the Russian Revolution and the rise of Nazism, however, there have never been whole nations fired with a zeal to conquer the world for a social-economic ideal. World conquest for an ideology is a new thing in history. It can be met only by entirely new strategy on the part of Christian-democratic forces.

A mission school or compound in some outlying jungle, or classes in democracy in some occupied land, are hopelessly inadequate in the face of whole nations which have loosed materialistic floods of thinking to capture the hearts and minds of millions. We too must do something new in history and become a whole nation of zealous ideological missionaries on the constructive side.

An ideology is not just something we believe but something we believe so strongly that we live that way ourselves and try to spread our way of living through the world. But we cannot spread Christianity while fear, hate or greed have any part in our own lives. We cannot spread democracy while we ourselves have government by pressure groups, dictatorship in our own homes, or civil war in industry.

The world's need for bread cannot be met till we feel the pinch in our own family larders. And its need for a Christian-democratic ideology cannot be met till we each pinch ourselves and wake up to the fact that we ourselves must live that way.

## Time Bombs

To control the new atom, control the Old Adam.

\* \* \*

Love hoarded dies.

\* \* \*

People who spend themselves freely are seldom hard up.

\* \* \*

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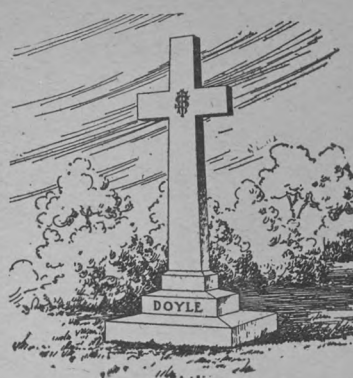


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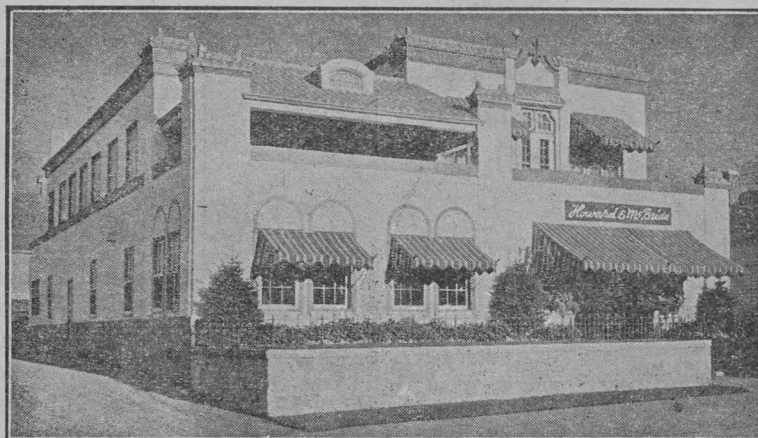
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